ne XXV. No. 1. Whole No. 209

HE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

R 294.105,V51V
52543

NCIPAL FEATURES

Cult of the Aga-
n—Pt.. Chamupati
A.

ders of Archæology.

r Brothers and the
heosophists.

l contents inside cover.

CHAITRA 1982 V., 102 D.
MARCH 1926.

Editor: PROF. RAMA DEVA.

d Rs. 5
gn 10 Shillings.
e Copy As. 8.

OFFICE:
Gurudatta Bhawan, Lahore.

All remittances should be made to the Secretary, Arya Pratinidhi Sabha, Punjab, Lahore.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

CONTENTS.

1. The Cult of the Aga-Khan—Pt. Chamupati M. A. ...

2 The Coming Renaissance—Prof. T. L. Vaswani ...

3. Contemporary Thought Reviewed.—

Aspects of the History of Hindu Astronomy ....

Post Mortem Examination in Ancient India ...

The Thakore Sahib of Morvi on Rishi Dayananda ...

The World's Worst in Crime ... ...

4. Reviews & Notices ... ...

8. Editorial Reflections—

The Wonders of Archæology ....

Elder Brothers and the Theosophists ....

The Bengal Detennes ....

Some Home Truths ... ...

The South African Imbroglio ... ...

9. Gurukula Samachar ... .

Printed and Published at the Bombay Machine Press, M[illegible]bhaulal[illegible]

Lahore by Sharat Chandra Lakhanpal Printer & P[illegible]ublishe

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

52543

ओ३म्

THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

VOL. XXV No. 1. | MARCH. 1926, CHAITRA 1982. Dayanandabda 102. | WHOLE No. 209 THIRD SERIES No. 25

THE CULT OF THE AGA-KHAN.

I.

(Pt. CHAMUPATI M. A.)

Before coming to Africa I had heard of the cult of the Aga-Khan and seen some of his followers, but could have no idea of the magnitude of the influence which His Highness and the creed he represents have with a section of the masses in these parts. In East Africa the Agakhani s form a large and important section of the Indian population. In every important town they have a Jamaet-Khana and a library for the benefit of their own community alone. Secrecy has been a characteristic of the movement from the time of its inception. To-day too they would allow none but the Khojas, men and women *i. e.*, of their own faith to attend their Jamaets. While sailing for Zanzibar I had the opportunity of travelling in the same boat with a preacher of Agakhanism. My persistent enquiries as to the principles of his faith could evoke only this much information that the first rule of their conduct was implicit obedience to their master, *i. e.* Agakhan and that their scripture was the Qur-an. Asked which commentary of the Qur-an they followed and what books could give an outsider an idea of

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

the system of their creed he only prevaricated, naming nothing definite. As it was not my intention to provoke him I kept my silence and let him depart with a promise to see me at Zanzibar and place at my disposal literature bearing on his religion. This promise he presumably could not find time to keep. At Dares-Salam we were again together, at a private meeting. In answer to my request to deliver a public lecture on his religion he said that he was not free as I was. He had to get permission of his Jamaet for whatever he did, and this permission it was difficult to get for speaking in public.

In his Jamaats, I learnt, he had been busy preaching condemning in the course of his lectures some of the teachings of the Arya Samaj, to fortify perhaps the blind faith of his flock. His chivalry consisted in ignorant stabs in the back. A few years ago a fiat had gone forth from the Agakhan that the Arya Samaj was to be boycotted on pain of ostracism by the same community. Himself enjoying the benefits of European education, it is a wonder how the Agakhan persists in keeping his community, the guardian of whose souls he professes to be, in complete ignorance. If his cult stands on the bedrock of truth, why should he hesitate in letting its substance be tested against criticism in the light of day. Like the God of the Old Testament this human deity of twentieth century is most anxious to keep the tree of knowledge intact against human approach. His Adam, however, is seeing his way to fall prey to the guiles of the serpent as the mythical ancestor of humanity in Eden did. The Eden of Agakhan may have to witness the exit of his curious dupes as did the primeval garden of the Biblical God. Some of the restless spirits of his community who have tasted of the tree of life are never so glad as in tilting this knighted—or as some one put it, benighted and benighting—divinit.y.

The income to His Highness from his followers in East-Africa alone is nothing short of Rs. 75,000 a month, out of

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

which only 20,000 he spends in maintaining schools and libraries which he keeps rigidly immune 'from outside influence. This grant too, I heard, he is going shortly to curtail. How this bulky revenue is derived I shall describe later, let me first pass briefly in review the history and system of creed of this pseudo-Islamic cult.

HISTORY OF THE SECT.

The Agakhan is a direct lineal successor of the "*Old Man of the Mountain*" of whom we find mention in Marco Polo's Travels. His earlier followers earned a none too covetable title *viz.* 'Assasins.' A detailed account of them is given in Von Hamner's History of the Assasins, a work unfortunately out of print in these days. Sir Bartle Frere contributed to the Macmillan Magazine in 1877 an article on the history of the movement, which was later reprinted in the form of a pamphlet but that too is no longer available in the market. Sir Bartle laid under contribution, besides Marco Polo's and Hamner's books, the files of the well-known Khoja case, instituted by the late Agakhan to vindicate his title to the homage and tithes of his followers. The case brought to light much that had till then been in the dark. A copy of each of these documents was lent me by a whilom Agakhanist, whom the preachings of the Arya Samaj have since converted to the Vedic Dharma.

Sir Bartle traces the origin of the sect to a time prior to that of Hasan bin Saba. The earlier name of the Agakhanis is Ismailis which they still bear. Their history before the appearance of the *Old Man of the Mountain* is so noticed by Sir Bartle:—*

Formally; he (Justice Arnold who decided the case) says, "they (Ismailis) are those among the Shias who hold Ismail, the seventh in descent from Ali, to have been the last of the

* An account of the Khojas the disciples of "The Old Man of the Mountain" by the Late Right Honourable Sir H. Bartle E. Frere.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

revealed Imams ; and who also hold that, until the final manifestation of Ali, who (as an incarnation of God) is to come before the end of all things to judge the world, the musnid of Imamate (or in Latin idiom, the office of supreme pontiff) is rightly held by an hereditary succession of unrevealed Imams, the lineal descendants of Ali through Ismail! (Page 21 Para 41).

"In all essentials the Ismailis were Shias, but they held in addition certain peculiar tenets, such as that respecting the Imamate, which would appear to have been first formalized into a regular system (with different ascending degrees of initiations, and stages of more or less esoteric doctrine) about the beginning of the 10th century of our era, by the famous Abdullah bin Maimun, who taught first at Ahwas in the south-west of Persia, and afterwards at Salemieh in Syria. (Page 21. Para 44).

Von Hamner the author of the History of Assasins condemns the sect, whereon Sir Bartle writes :—

"There would, however, appear to have been good reason for this reproach if Von Hamner is justified in ascertaining that Abdullah taught as esoteric doctrine : (1) The rejection of all fixed rules of religion or morality—that all actions are therefore indifferent, and that only the internal disposition is of any value in estimating their moral value. (2) That the Imams of the true line of Ismail are at present invisible ; therefore true believers must yield implicit obedience to the vice-regents on earth of these secret rulers. (3) Allegorical interpretation of the Qur-an, whereby any moral doctrine may be rejected or defended. The higher grades only of his disciples were initiated into the secret doctrines. The lower were taught the rigid observance of ordinary Muslim rites. (Page 21. Para 45).

The centre of the movement was next shifted to Cairo. Continues Bartle:—

"By his disciples, about the middle of the 10th century, was founded the Fatimite Caliphate of Cairo, which lasted till its overthrow by the Sunni Saladin, about A.D.1171. This Fatimite Caliphate was a dynasty of Ismailis, and was named

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

after Fatima, the wife of Ali, the sole daughter of Mohammed. In Cairo, under these Fatimite Caliphs, the religious system of Ismailis, with its secret lodges, its many stages of initiation, and its somewhat mystic ceremonies, was matured and perfected. (Page 22. Para 46).

The seeds of the secrecy and the adaptation of their creed to local beliefs and practices which are still the two main features of Ismailism were laid there. In the words of Bartle :—

" Among the doctrines specially noticed by Sir Joseph Arnold as thus developed are two : " First the universal prevalence among the Ismailis of the practice of " Takiah, " the concealment of religious opinion ; secondly, their method of seeking to make converts by assuming to a great extent the religious standpoint of a person whom they desire to convert, modestly hinting a few doubts and difficulties, and then by degrees, suggesting as the only possible solution of these, the peculiar tenets of their own system. (Page 22 Para 47).

Now comes on the scene the *Old Man of the Mountain*. His earlier, and among the outside public less popular, name was Hasan bin Saba. He was a class fellow of Nizam-ul-Mulk and Umar Khayyam. The three fellow-students had made a pact in their scholastic life that if one of them rose to eminence, he would help the other two. Nizamulmulk became in time the vizier of the king in Persia, and in compliance with his early vow got Hasan admitted to the royal court where he enjoyed the favour of the king. The latter requited the kindness of his friend by playing him false. The vizier, in his turn, outwitted him by employing against him his own weapons to bring about his downfall. This incensed Hasan, who left Persia, and after completing his education in Egypt came back as the apostle of a new faith. He could not preach openly except at the risk of his own life. The rulers of Persia were at the time orthodox Sunnis, the first Sulyukian Sultans. He established himself about 1090 in Mehlat in the moun-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

tain of Herat. There he laid out his earthly garden of paradise on the model of the one mentioned in the Qur-an. The reader will enjoy the description of it met with in the pages of Marco Polo. The object of the erection of that palace of pleasure and the process by which the favourites of the Old Man were granted passage into and out of it and the effect of the enjoyments on their too eager minds are vividly narrated. I make the following quotation from the Travels of the Venetian adventurer:—

"In a beautiful valley enclosed between two lofty mountains, he had formed a luxurious garden, stored with every delicious fruit and every fragrant shrub that could be procured. Palaces of various sizes and forms were erected in different parts of the grounds, ornamented with works in gold, with paintings, and with furniture of rich silks. By means of small conduits contrived in these buildings, streams of wine, milk, honey and some of pure water, were seen to flow in every direction. The inhabitants of these places were elegant and beautiful damsels, accomplished in the arts of singing, playing upon all sorts of musical instruments, dancing, and especially those of dalliance and amorous allurement. Clothed in rich dresses they were seen continually sporting and amusing themselves in the garden and pavilions, their female guardians being confined within doors and never suffered to appear. The object which the chief had in view in forming a garden of this fascinating kind, was this: that Mohammed having promised to those who should obey his will the enjoyments of paradise, where every species of sexual gratification should be found, in the society of beautiful nymphs, he was desirous of its being understood by his followers that he also was a prophet and the compeer of Mohammed, and had the power of admitting to paradise such as he should choose to favour. In order that none without licence might find their way into this delicious valley, he caused a strong and inexpugnable castle to be erected at the opening of it, through which the entry was by secret passage. At his court, likewise this chief entertained a number of youths, from the age of 12,

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

to 20 years, selected from the inhabitants of the surrounding mountains, who showed a disposition for martial exercises, and appeared to possess the quality of daring courage. To them he was in the daily practice of discoursing on the subject of the paradise announced by the prophet, and of his own power of granting admission; and at certain times he caused opium to be administered to ten or a dozen of youths; and when half dead with sleep, he had them conveyed to the several apartments of the palace in the garden. Upon awakening from the state of lethargy, their senses were struck with all the delightful objects that had been described, and each perceived himself surrounded by lovely damsels, singing, playing and attracting his regards by the most fascinating caresses, serving him also with delicate viands and exquisite wines; until intoxicated with excess of enjoyments amidst actual rivulets of milk and wine, he believed himself assuredly in paradise, and felt an unwillingness to relinquish its delights. When four or five days had thus been passed, they were thrown once more into a state of somnolency, and carried out of the garden. Upon their being introduced to his presence and questioned by him as to where they had been, their answer was, "In Paradise, through the favour of your Highness" and then before the whole court, who listened to them with eager curiosity and astonishment, they gave a circumstantial account of the scenes to which they had been witnesses. The Chief thereupon addressing them, said "We have the assurance of our prophet that he who defends his lord shall inherit Paradise, and if you show yourselves devoted to the obedience of my orders, that happy lot awaits you." Animated to enthusiasm by words of this nature, all deemed themselves happy to receive the commands of their Master and were forward to die in his service. The consequence of this system was that when any of the neighbouring princes, or others, gave umbrage to this chief, they were put to death by these his disciplined assassins; none of whom felt terror at the risk of losing their own lives, which they held in little estimation, provided they could execute their master's will.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

On this account his tyranny became the subject of dread in all the surrounding countries. He had also constituted two deputies or representatives of himself, of whom one had his residence in the vicinity of Damascus, and the other in Kurdistan; and these pursued the plan he had established for training their young dependents. Thus there was no person, however powerful, who, having become exposed to the enmity of the Old Man of the Mountain, could escape assassination." (*The Travels of Marco Polo the Venetian. Every Man's Library, Chapter XXII, page 73 to 77*).

To resume the story in the words of Frere:—

"Colonel Yule (the translator of Marco Polo's travels) enumerates twenty three of the more notable murders and attempts at murder, attributed to these Emissaries between the 11th and 13th centuries. None are enumerated but princes and their viziers. The list commences with Nizam-el-Mulk the powerful minister of the Suljukian sovereign of Persia, and his two sons. He was the early friend and later the successful rival, of Hasan. The list closes with an attempt to murder Prince Edward of England, afterward Edward I, nearly two centuries later, at Acre, A. D. 1272. Two attempts are recorded to murder the Great Saladin; and Raymond, Count of Tripoli and Conrad of Montferrat, titular King of Jerusalam, were among the Christian victims. Most of the attempts were made in the most public places—in the presence of the Sultan or Shah, or in the chief mosque of some great city. (Page 26. Para 95.)

The earlier title of the followers of the Old Man was Hashishin.—says Bartle:—

Page 26, Para 66.

"The word by which the Ismailis of Almut and Massiat were designated in the Eastern languages was "Hashishin," a word derived from the use of "Hashish" (a preparation of Hemp and Bhang), with which Hassan-bin Saba and his successors subdued the souls, and inflamed the energies, of the Fedawi, 'the self-offering or devoted; whom they employed as their

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

blind unthinking instruments of death. The word 'Assassination' has long been naturalised in all the languages, of Europe to signify the vilest sort of murder—murder done to order."

The method, vile as it was, did not remain confined within the locality of its origin. It spread to other countries, as is noticed by the same writer :—

Page 27, Para 67. "From these assassins of Almut sprang the assassins of Massiat, a rock fortress north of Libanan, who were the terror of Syria and Western Asia during the second Crusade.

The Old Man had now under him a community which he divided into grades.

Page 27, Para 69. "The following are commonly given as the grades of the perfect order ;—

1. *SHEIKH-EL-JEBAL.* The Chief or Old Man of Mountain—the Grand Master, as Von Hamner calls him—the divinely appointed Imam.
2. Three *DAI-EL-KERBAL-KEBIR.* Von Hammor's 'Grand Prior' or Provincial Governors.
3. *DAIS* or Priors, or Master Missionaries.—All members of all these three orders were fully initiated into all secret mysteries.
4. *REFIKS.* Associates or fellows, less fully initiated.
5. *FEDAWIS* or devoted ones—the guards from whom were chosen the Assassins proper. They were initiated no further than was needful to secure blind obedience.
6. *LASIKS* or Novices and Lay-Brothers. '*The Dog Like.*'
7. Common people uninitiated.

The account of the Old Man of the Mountain now ends.

Page 27, Para 70. "Hasan-bin-Saba is said to have died A. D. 1124 of extreme old age, being past 90, and having for 35 years never quitted Almut, nor removed more than twice from his chambers to the terrace of his castle.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The Agakhan is a direct descendent of the Old Man of the Mountain. Says Bartle Page 28 Para 72:—

"But to return to the pedigree of Aga Khan, Mehelati, of Bombay,—it is traced by Sir Joseph Arnold through Hassan-Ala-Sikrihi-es-Salam, or 'Blessed be his Name,' called for shortness ZAKARESALAM. Of him it is said:—

Page 28, Para 72,

"By one of his proceedings, ZAKARESALAM excited more horror amongst orthodox Musalmans than had been called forth even by the organized system of assassination established by the Chiefs of Almut. He caused a public pulpit to be raised in the massella or the place of prayer at the base of the castle of Almut, and thence proclaimed himself the Vice-regent of God, abolished all Muslim ordinances of positive religion, declared that the sacred day of the Mohamedan calendar should thenceforth be celebrated as the Feast of the Revelation of the Imam; and that the people should then and there (as from the narrative they appear to have done without much scruple) eat the flesh of the swine, and drink even to drunkenness, the juice of the grape. This was in the middle of the twelfth century (A.D. 1163), and the details of his teaching justify the subsequent practice of orthodox Islam in designating the Ismailis as specially the "Mulahid" or Impious—a term previously appropriated to the Karamathites in general. Hassan Zakaresalam was himself cut off by the dagger, and after the Grand Mastership of the assassins has passed through the hands of four successors, in A. D. 1258, Almut was captured and destroyed by Holagou, grandson of the great Zinghis Khan; and a few years afterwards the assassins of Massiat, and other rock fortresses in Syria, were surprised by the Mamlook Sultan of Egypt.

Subsequently however the fortune of the Ismailis took a happy time.

Page 28, Para 75.

"With the establishment of the Suffavi dynasty, Persia became Shia in religion about the commencement of the 16th century of our era, and all active persecution of Ismailis ceased; and after the troublous times of the

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Afghan invasion, and of Nadir Shah, and during the period preceding the rise of the present or Kajar dynasty, when the Zend princes had the principal power in South of Persia (say from A.D, 1750 to 1786), we find that Abul Hasan, the grandfather of Agha Khan I (of the present Chief the great-great-grandfather) was Governor of the very important city of Kerman.

" Macdonnel Kinneir, 60 years ago, in his ' Topographical
Page 29, History of Persia ' speaks of the remnant of
Para 76. Ismailis, known as 'Huseinies' who were found near the ruins of Almut. They regarded as their Imam the father of the first Aga Khan, and Khoja disciples from India were still in the habit of making pilgrimages to his residence. "

The story though lengthy is charming. It comes gradually to modern times, the times of the Aga Khans, a title first assumed by the grandfather of Sultan Muhammad, the present Sir Aga Khan.

"Aga Khan's (the present chief's grandfather's)own personal
Page 29, history has been adventurous and romantic. His
Para 77. grandfather, Abul Hassan, was Governor, under the Zend princes, of the important city of Kerman. On quitting that office, Abul Hassan went to reside in the district of Mehelati, where the family appear to have long had considerable possessions, and whence Aga Khan derives his territorial title.

" In that year Aga Khan raised the standard of revolt and
Page 30, seized the Government of Kerman, where his
Para 80. grandfather had once presided, and where he himself had numerous adherents."

The advent of (the first) Aga Khan to India and his connection with the British Government is the next episode in the interesting story brimful of romance.

" Making Kerman his head-quarters, he kept up the fight with various fortunes till 1840, when overpowered by numbers, he with difficulty made his escape, attended by a few horsemen through the deserts of Baluchistan, to Sindh, where he was hospitably received by the Talpoor Ameers. In Sindh he found

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

no money difficulties to contend with. The Khojas of that province had always been amongst his zealous adherents, and from them and his other Khoja devotees in various parts of India and the East he received ample supplies. That extraordinary levy of 'Bukkus' described as payment by Khojas to their spiritual head of 'a 10th of their whole possessions,' was probably last resorted to at this period of emergency and distress.

"Supplied with such resources, Aga Khan was able to raise
Page 30, and maintain a body of light horse, who, during the
Para 81. later stages of the Afghan war (in 1841 & 1842), were subsidised by Captain (now Sir Henry) Rawlinson for service under General Nott in Candahar. He accompanied general England on his return to Sindh. For these services, and for others which he was enabled to render to Sir Charles Napier in his conquest of Sindh in 1843—44, Aga Khan (the present Chief's grand-father) received, and (his grandson) still enjoys, a pension from the British Government of India.

The present occupant of divine *gaddi* is keeping up the traditions of his father and grandfather in evincing steadfast loyalty to the British throne. In the last Anglo-German war he offered his services in whatever capacity it might be deemed useful to employ him. Unlike his remote ancestors who could submit to no rule but their own he is content, strange as it may seem to some, with his rigidly loyal divinity. The ancient restless spirit fostered amidst hazaradous adventures has given place now to peaceful citizenship. The Aga Khan has thought fit to be wedded to a French woman who as his true better half, must regard herself fortunate in being exalted to the better portion of his divine office. His followers, it is a pity, do not so divide their homage, though to the child, a recent issue of the marriage, the Aga Khani Missionary to whom I have already referred told me, they will not grudge their adoration, if the present His Highness appoints him his heir. The next Aga Khan will thus in all probability be an

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Indo-French prince. Whether he will continue paying his divine homage to the throne of England is yet to be seen. To the Agakhani it is an infinite solace that the God whom he worships Shia-like thrice a day is a thrice faithful subject of His Imperial Majesty. The God may have lost but the citizen is thought to have gained by coming down from his dreadful throne in Almut from which Assassins used to be sent out to execute the fell commands of the potentate, to the comfortable cozy atmosphere of Paris from which *Firmans*, to encourage loyalty and peace are from time to time issued. The Arya Samaj is in His Highness's bad books, but the punishment of the Aryas is only boycott of their meetings, not assassination as in the old days. Lord be thanked for the change!

THE COMING RENAISSANCE.

(By T. L. Vaswani).

[From the author's recent publication named *Witness of the Ancient*.]

Modern Europe lies exhausted, lies wounded. Francesco Nitti, an eminent Italian statesman, goes so far as to say that "the whole of Europe is decadent." "All of Europe," he adds, "is going downward." And again:—"Every day that passes Europe is sinking rapidly." The more I think of it, the more I feel that for a new inspiration Europe must turn to the Culture of India. It is a culture pre-eminently spiritual. Western education on its two sides, classical and scientific, has a great value for modern India. But we must distinguish between Western culture and Westernism. In India there has been a confusion of the two; and not a few of the educated youth look upon the Ancient Ideals as outworn superstitions of an infant race. Westernism has infected not a few with a creed of that lower materialism which resolves the soul into a phenomenon of matter. And I sometimes think that back of the school of violence in Western politics is a frank philosophy of material-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ism. Westernism has taught not a few to make material efficiency the one great test of progress, so that you are civilized in the measure you develop the art of killing or exploiting the weak! Ancient India was a culture-state but went down in the day our culture stood in aristocratic aloofness from *life* and religiou became identified with a creed of inaction! Western education roused us from inertia; but Westernism made us irreverent of *Ishwara's* revelations to our Race and imperilled the values of the Indian Ideal. We came out of a Dark Age only to enter into the Darkness of an imitation-cult. It taught us to worship the idols of power and machinery, money and goods. We forgot, as Ford himself has recently reminded us, that these are "useful only as they set us free to live and are but means to an end."

It is no 'exclusivism' I advocate. We must not, we cannot ignore the modern. There are elements in modern life which we must accept, appreciate, assimilate for the enrichment of our national existence. But there are also elements in it—its ultra-materialism, its industrialism, its secularism, its mammon-worship, its daily defiance of the Unseen—which India must repudiate if she is to be true to her own self and enter into the service of Humanity. The New Renaissance I look for will be greater than the Greek renaissance. Aye, greater than that of the period of Michael Angelo. I believe Destiny is driving India to a mighty deed of sacrifice. And when out of the sacrificial ashes India will arise regenerated and looking Freedom in the face like one that meets the morning Sun, the world will see her stand with Ancient Wisdom in one hand and Modern Science in the other. There are, I know, very, very few today, in Hindu society to bear witness in their daily lives to the beauty of the Ancient. Not a few, I know, are degenerate descendants of those mighty ones who made India a model nation in the long ago. But believe me the great Brahmins of the Past were not credal, were not sectarion. They were wor-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

shippers of Truth and Love. They were not narrow priests. Think of the great figures of the Indian history,—Krishna, Ram, Buddha and Mahavira. None of them was born in a Brahmin family. But the Brahmins acclaimed them, in due course, as *avataras*, revealers of the Eternal Divine. In other lands they persecuted the Great ones. Jesus was crucified; Mahomed fled from Mecca to Medina; Mansur was sent up the gallows; Bruno and Savanarola were burnt. In India there were no persecutions in the name of God, no *zid* in the name of religion. The Brahmins had many names for God; one of them was "Truth." And the Brahmins of old paid homage to Truth where they saw it. How gladly they sat at the feet of the Greeks to learn science and medicine!

CONTEMPORARY THOUGHT REVIEWED.

ASPECTS OF THE HISTORY OF HINDU ASTRONOMY.

Mr. Sukumar Ranjan Das M. A. contributes a learned article on the above subject to the December number of "*the Indian Historical Quarterly.*" In the course of the article he observes:—

In that early age when perfect instruments had not been invented, it was a most remarkable achievement for Hindu astronomers to have determined lunar and solar eclipses with such correctness as would have stood the strictest scrutiny of scientific investigations. The Hindus were at a very early date well acquainted with the facts of the eclipses. They had rules for calculation of the various phases both of lunar and solar eclipses, the times of beginning, middle and end; and notwithstanding, the fact that the superstitions of the people in general had greatly deferred the progress of astronomical investigations in early times, the cause of the eclipses was well understood by the Hindu astronomers, as is shown by the following extracts from the *Siddhanta Shiromani* Ch. 8, 1-6:—

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

"The moon moving like a cloud in a lower sphere, overtakes the sun; hence it happens that the Western side of the sun's discs is first obscured and that the Eastren side is the last part relieved from the moon's dark body and to some places the sun is eclipsed and to others it is not eclipsed.

At the change of the moon it often happens that an observer, placed at the centre of the earth, would find the sun, when far from the zenith, observed by the intervening body of the moon; whilst another observer on the surface of the earth will not, at the same time, find him to be so obscured, as the moon will appear to him to be depressed from the line of vision extending from his eye to the sun. Hence arises the necessity for the correction of parallax in celestial longitude and latitude in solar eclipses, in consequence of the difference of the distance of the sun and the moon.

When the sun and the moon are in opposition, the earth's shadow envelopes in darkness. As the moon is actually enveloped in darkness, its eclipse is equally seen by everyone on the earth's surface, and as the earth's shadow and the moon which enters it are at the same distance from the earth, there is, therefore, no call for the correction of the parallax in a lunar eclipse.

As the moon moving eastward, enters the dark shadow of the earth, its eastern side is first of all involved in obscurity and its western side is the last portion of its disc which emerges from darkness as it advances in its course.

As the sun is a body of vast size, and the earth insignificantly small in comparison, the shadow cast by the sun from the earth is, therefore, of a conical form, terminating in a sharp point. It extends to a distance considerably beyond that of the moon's orbit.

The length of the earth's shadow and its breadth at the part traversed by the moon may be easily found by proportion."

From the above extracts we see that the correction of parallax in latitude and longitude is of great importance in calculating eclipses accurately, and hence we are led to believe that the Hindus had a thorough knowledge of this phenomenon, even in the Vedic age when eclipses were correctly calculated for religions purposes.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Aryabhatta had anticipated Copernicus. Says the writer !

But about this time Aryabhatta maintained [in the beginning of the Christian era, (see Brennand's *Hindu Astronomy*), or 5th century A. D. (Kern and Colebrooke)], the diurnal motion of the earth round its axis. 'The starry sphere,' he affirms, "is stationary and the earth making a revolution produces the daily rising and setting of stars and planets." The commentator, Prithudaka Swami quotes the following lines in support of the above view.

Bhupanjarah sthiro bhur evavrtyavartya pratidaivasikau.
Udayastamayau sampadayati naksatragrahanam.

The idea of heliacal rising and setting of stars and planets was first fully developed in Europe by Copernicus in the 15th century, and before him it was not recognised, though some rudimentary hints were thrown by Pythagoras in the 5th century B. C. Aryabhatta promulgated the above theory in its present form in the beginning of the Christian era or 5th century A. D. at the latest. We are therefore inclined to believe that this theory had its origin in India and was introduced into Europe through the Greek medium, where it was given its present practical garb. After Ptolemy the study of astronomy became obsolete in Greece and when the Arabs came as a conquering nation to settle in Europe, they grew fascinated by this ancient science and took up its study seriously. At first a few Greek treatises were translated but soon by the untirring energy and exertions of Al-Badauni Abul Waza and others there came a new spirit of astronomical researches among the Arabs and as the result a few theories on precession and the lunar orbit were discovered. However, the above arguments lead us to believe that Hindu, Chinese and Babylonian systems grew up side by side, and under their fostering influence was developed the astronomy of the Greeks and the Arabs.

POST MORTEM EXAMINATION IN ANCIENT INDIA.

Mr. Girindranath Mukherji writing on Sàlihotra in the same number of the quarterly refers to the fact that,

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

according to the Arthasastra of Kautilya, *Asumrtaka-pariksa* or examination of bodies of men who have died recently was regularly conducted not later than the time of Chandragupta. Says the writer:—

Report of such an examination was necessary in higher courts of law "Kantakasodhana Courts" during the reign of Candragupta. Bodies of men who committed suicide by hanging, drowning, poisoning, etc., were kept in an "examination room" which was set apart for the purpose. Such examination rooms, corresponding to our morgues, were established in the different provinces of the empire. Here all accidental cases, homicidal, or suicidal, were kept for examination and reported as to the cause of death to higher authorities who dealt with the cases accordingly. To prevent decomposition, dead bodies were kept immersed in oil or linginous preparations. (*Asumrtakapariksa* in the *Arthasastra* p. 215—217). At least we know of two instanses of the use of oil as a preservative to dead body: when Dasratha died, Rama was away in the forest, and Bharata was away in the house of his maternal uncle, the dead body of his father was kept by the minister immersed in oil in an iron pan. Similarly the dead body of Nimi was preserved in oil.

EXAMINATION OF SUDDEN DEATH IN THE ARTHASASTRA.

"In cases of sudden death, the corpse shall be smeared over with oil and examined.

"Any person whose corpse is tainted with mucus and urine, with organs inflated with wind, with hands and legs swollen, with eyes open, and with neck marked with ligatures may be regarded as having been killed by suffocation and suppression of breathing.

"Any person with contracted arms and thighs may be regarded as having been killed by hanging.

"Any dead person with swollen hands, legs and belly, with sunken eyes and inflated navel may be regarded as having been killed by hanging.

"Any dead person with stiffend rectum and eyes, with tongue bitten between the teeth, and with belly swollen may be considered as having been killed by drowning.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

" Any dead person, wetted with blood and with limbs wounded and broken may be regarded as having been killed with sticks or ropes.

" Any dead person with fractures and broken limbs may be regarded as having been thrown down.

" Any dead person with dark coloured hands, legs, teeth and nails, with loose skin, hairs fallen, flesh reduced, and with face bedaubed with foam and saliva may be regarded as having been poisoned.

" Any dead person of similar description with marks of a bleeding bite may be considered as having been bitten by serpents and other poisonous creatures.

" Any dead person, with body spread and dress thrown out after excessive vomitting and purging, may be considered as having been killed by the administration of the juice of the *Madana* plant.

" Death due to any of the above causes is sometimes under the fear of punishment, made to appear as having been brought about by voluntary hanging, by causing marks of ligature round the neck.

" In death due to poison, undigested portion of meal may be examined in milk. Or the same extracted from the belly and thrown on fire may, if it makes '*citcita*' sound and assumes the rainbow colour, be declared as poisoned.

" Or when the belly remains unburnt, although the rest of the body is reduced to ashes, the dead man's servants may be examined as to any violent and cruel treatment they may have received at the hands of the dead.

" Similarly such of the dead man's relatives as a person of miserable life, a woman with affection placed elsewhere or a relative defending some woman that has been deprived of her inheritance by the dead man may also be examined.

" The same kind of examination shall be conducted concerning the hanging of the body of an already dead man.

" Causes such as past evils or harm done to others by a dead man shall be inquired into regarding any death due to voluntary hanging.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

"All kinds of sudden deaths centre round one or the other of the following causes :—

"Offence to women or kinsmen, claiming inheritance, professional competition, hatred against rivals, commerce, guilds, and any one of the legal disputes is the cause of anger; anger is the cause of "death." (Arthasastra, translated by R. Shamasastry).

THE THAKORE SAHIB OF MORVI ON RISHI DAYANANDA.

From the 6th to the 11th of February Tankara, the birthplace of Rishi Dayananda, was the scene of centenary celebrations. Thousands of men, women and children assembled on the occasion. The following is the full text of the address of welcome delivered at the first meeting by His Highness the Thakore Sahib of Morvi in whose territory the place of pilgrimage lies.

It affords me very great pleasure to see you all assembled here to celebrate, with such love, cordiality and enthusiasm, the centenary of that great man, Maharshi Dayanand Saraswati of sacred memory who was born in this town of Tankara under my State and to accord you a hearty welcome.

When in December last my friend the Thakore Saheb of Virpur expressed to me your desire to hold the celebrations here, I was not a little gratified at the great regard you entertained towards the land of birth of that high personality. For, it is not a matter of small pride to me that my State happens to be the birthplace of a personage whose massive intellect, unswerving courage and ideal life have laid a deep impress on the people of all India, have sown seeds of religious fervour and patriotism and have awakened the people to self realisation.

It is naturally a matter of extreme gratification to the ruler that his Morvi and Tankara which fill but a small place in the vast continent of India, should be visited by illustrious Sanyasins, Ruling princes, literary Savants and other gentlemen, at great personal inconvenience and from distant places and that they should exalt this small town into a place of pilgrimage.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by eGangotri Foundation USA

52,543

I am inclined to believe that Providence has been especially kind to the land of the Morvi State : for, the present occasion reminds us of two or three personalities whose birthplace was this State. The name of the Jain philosopher Kavi Raichandraji must be known to most of you. He was born in Wawania under this State. Morvi was again the birthplace of that illnstrious Sage, Mahamahopadhyaya Shigra poet Shastriji Shankarlal Maheshwar. It has been the birth place of our Sir Prabhashanker Pattani K.C. I. E. also. I need not say that each of these personalities has made his mark and has left an indelible impress each in his own Sphere.

R
294.105
V51V
V-24

The president of your Reception Committee has dwelt upon the distinguishing features of Maharshi's life and therefore I need not expatiate further on the subject. But to me what stands out prominent are his precepts for the observance of strict Brahamacharya and the attainment thereby of full physical development and for the love of Swadharma and the inculcation thereby of a spirit of self-realisation and Service.

It goes without saying that the prosperity and advancement of a nation depends in a great measure on the preservation of its Religion. And it is the duty of every Ruler to see that all religions are treated with equal consideration and receive equal treatment and protection. If therefore we have been able to minister to your comfort and convenience, in however small a measure, I do not think we have done anything more than our duty and it is very kind of you all that you should express your satisfaction for what has been done.

I know, cow-protection is the chief Sutra of your Samaj. It is the main principle of all the Hindus also. You must all be aware that cow-killing has been prohibited in this State since olden times. Not only this, but you will be interested to hear that there is a prohibition against the killing of any agricultural cattle and that the orders in this behalf are rigidly carried out.

It need not be pointed out that it is the supreme duty of all thoughtful persons to aim at the advancement of their country and to adopt measures for the attainment of that end. Investigating the causes of our present degeneration it appears that the

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

people have failed to act up to the noble ideals of life and that accounts to a certain extent for our present deplorable economic condition also. What is greatly to be regretted is that the land which has been endowed with the divine Vedas, with such unrivalled granths as shri Bhagwadgita, Mahabharat, Ramayana, Bhagvat &c. and in which various Acharyas, Mahatmas, Sanyasins and poets have said so much and so often on the ideals of life, should be lacking in such Sadachar as should be expected in them.

I think there can be no two opinions on this point. If therefore the followers of your Samaj, by leading an ideal life themselves, will be unceasing in their efforts to inculcate those ideals on others, I feel confident that we shall attain happiness in this world as well as in the next.

I thank you again for the welcome you have extended to me, wish you every success in the aim and objects which have drawn you here and I heartily pray that God may grant that many more personages like the illustrious and venerable Maharshi may rise among my subjects and that the whole country and this State may benefit by the noble example of their lives.

THE WORLD'S WORST IN CRIME.

Western Civilization has been much applauded. It has certainly been responsible for the multiplication of comforts but it is doubtful whether it has advanced the cause of righteousness or extended the jurisdiction of Dharma. Dr. Sudhindra Bose writing to the *Modern Review* for February gives some telling facts which prove the contrary. Referring to Chicago he says :—

Chicago, in the point of population, is the second largest city in America and third in the world. Now the murder rate in Chicago for the current year is a little better than one a day. Last year there were 347 murders, the year before that 270. It makes Chicago " The crime capital of America " nay, the crime capital of Christendom.

Ring Tide of crime.

There is no crime wave : it is a crime tide which has been rising progressively in the United States, for the last

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

quarter of a century. The murder-rate, according to Dr. Frederick L. Hoffman, the consulting statistician of the Prudential Insurance Company of America has doubled in twenty four years. Forty thousand Americans were killed in the late European crusade for self-determination. Now the number of murders in the United States since the great war is larger than the number of Americans lost during the war. The annual toll of felonious homicides in America exceeds 11,000. During the last fifteen years, the murder rate in the Republic has been between 80 *and 100* per thousand. In Japan, Great Britain, Ireland, Holland, Switzerland and Norway, the murder-rate runs from *3 to 9 per hundred thousand.* "A point has been reached in our national life," says Dr. Hoffman, the most accurate authority on the subject "where no one is safe anywhere at any time. Murders are committed with fiendish cruelty and often with superhuman ingenuity which baffles the authorities and defeats the ends of Justice," A strange commentary upon the progress of American civilization.

According to the recent report published by the Associated Press of the United States the toll of human life taken by motor vehicles last year in this country was at the rate of more than two for every hour in the day. America's death-rate due to automobile accidents leads the world, being 14·8 fatalities for every 100,000 population against 5·3 in England and Wales and 4·3 in Scotland, 4·6 in Newzealand and 3·6 in Canada during 1923. Figures for 1924 show that for 158 American cities the automobile accident death-rate was 19·4 per 100,000 population, causing not less than 17,400 deaths in automobile accidents not counting accidents which involved railroad trains, or street cars and automobiles."

Speed-lovers obviously think more of amusement than of human life. In the city of New York, *300* children are slaughtered every year by automobiles. In Chicago, 250 children are killed annually. Thus in these two cities alone, 550 children are massacred every year by auto-mobiles. At this rate one may calculate that in the entire United States no less than 7,000 innocent children become victims of automobile fatalities. "What should we say,"

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

asks a correspondent of the New York Nation, " If the Turks were to massacre 7000 Christian children every year ? "

Enormous property losses are also suffered each year by the American people through robbery. Boys and girls hold up trains with automatic revolvers. Train robberies have become so frequent, that for the past two years the Post Offices over the greater sections of the country have stopped sending registered mail by night trains. Mail coaches even during the day time, are armed with small artillery.

Since last October, the main Post Office and each of the eighty three branches in the city of Boston have been turned into miniature fortresses with expert rifle and pistol-men as guards. Post Office receipts are transported in steel-armored trucks, each manned by four men who are experts with the pistol. Every Post Office Clerk serving at an open window is armed with an army revolver That is in Boston, "the Athens of America," " the hub of the world."

Last year, six times as many people were robbed in only two American cities, Chicago and New York, as in the whole of the British Canada. "William J. Burns, formerly head to the Bureau of investigation of the Department of Justice, estimates that more, than Rs. 300,000,000 a year in property is stolen from rail road, express and steam-ship companies and from trunks and piers," reports a writer in the *New York Times*. "Figures published by the American Bankers Association for the year ending August 31, 1922, show that among their members alone there were 186 hold-ups and 319 burglaries representing a loss of Rs. 3,673,467. That means that every day in the year there is a bank robbery or hold-up of importance, not to mention those committed against banks that are not members of the Association. " What ! America is at the mercy of Crooks and Thugs ? Is robbery becoming an American national habit ?

Horrors of Lynching.

As a result of ceaseless campaign of agitation by Negroes, there has been in recent years a considerable decrease of lynching in America. Lynching however is not yet abolished. For thirty years prior to 1919 the average number of lynchings per year was 107.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

During the last five years from 1920, to 1924, the number of persons lynched was 234. Every State in the Union except four has had one or more lynchings in the past forty years, the exceptions being Vermont, New Hampshire, Rhode Island; and Massachussettes.

The writer quotes as follows from Dr. Max G Schlapp.

"We are headed for a smash in this country if we keep on the way we are going. There is a curve in the emotional stability of every people which is an index of their growth and power as a nation. On the upswing, the nation expands and prospers and gains in power with the normal development of emotional life. Then comes a time when emotional instability sets in. When it reaches a certain point, there is a collapse. We have almost reached that point. The emotional instability causes crime, feeble-mindedness, insanity. Criminal conduct is a pathological matter, just as other disorders.

REVIEWS AND NOTICES.

The History of the Assassins. Translated from German by Oswald Charles Wood M. D. Price Rs 1-8-0. Published by Swami Shradhanand Ji, 17 Burn Bastion Road, Dehli.

Swami Shradhanand Ji has done a distinct service to students of history interested in religious aspect of it, by bringing forth this obsolete book in a nicely got up volume. His learned introduction gives food for thought and enhances the utility of the book. The book mainly deals with the Ismailia sect of Mohammedanism which gave birth to notorious 'Order of the Assassins' who shocked the whole world by their cold-blooded murders and other nefarious activities. The book amply illustrates how clever-minded, self-seeking rascals masquerading in the garb of religious leadership dupe the

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

illiterate masses and make them instruments for their most diabolical acts. Scoundrels acting as prophets, mesiahs, avatars and religious divines have proved greater scourge to humanity than worst of epidemics. In the doctrines of Ismailis can be traced the origin of Agakhanism and Khwaja Hassan Nizamism which mainly thrive on deceit and deception. We recommend this book to all.

ANAND PRIYA.

संस्कार चन्द्रका *By Raj Ratan Rao Bahadur Atma Ram of Baroda and Pundit Bhim Sen. Published by Jaydeva Brothers Baroda. Third Edition Price Rs. 4.*

Sanskar Vidhi is the authentic work on Vedic rituals called Sanskaras written by Maharishi Dayananda. The work under review is a detailed commentary upon that immortal work. The principal author Rao Bahadur Atma Ram is a scholar well versed in Eugenics and Comparative Philosophy. His explanations of the various rituals and his analysis of the psychological, physiological, biological and psycho-physical bases of the various ceremonies are original, thought-provoking and convincing. The present edition has been enlarged and thoroughly revised. No Hindi knowing Vedic Dharmist should be without a copy of this invaluable work.

Rigvedic Culture. By Mr. Abinash Chandra Dass, M. A., Ph. D., Lecturer in Ancient Indian History and Culture, Calcutta University. Published by R. Cambray & Co., Calcutta.

The present work is the companion volume of the author's " Rigvedic India." Although we do not see eye to eye with the author as regards the interpretation of many Vedic texts, it must be freely acknowledged that our learned friend has brought deep scholarship and

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

profound erudition to bear upon the writing of the book. Every page bears marks of extensive study and wide reading. The information condensed about the various aspects of Vedic culture is encyclopædic. There is hardly any department of individual or corporate activity with which the author has not dealt exhaustively. The work is invaluable not only for scholars but also for all Indians who would like to be afforded glimpses of the teachings of the ancient-most scriptures of the human race which Indian Philosophers dating from the dawn of culture have always regarded beginningless records embodying and preserving eternal truths and imperishable principles of thought and life. The references are carefully given and the marginal notes are most helpful.

ARDEEKAY.

EDITORIAL REFLECTIONS.

THE WONDERS OF ARCHÆOLOGY.

Researches in Archæology have dealt in a cavalier fashion with the Development Hypothesis. We find that the ancient peoples who, according to the theory, ought to have lived in pits dug in the ground or in caves built palatial structures thousands of years back which are at once envy and despair of the moderns, however much the latter may pride themselves on the possession of superior mechanical contrivances. In order that the sacrosanct Development Hypothesis may not be disturbed and its infallibility not questioned, it has been gratuitously assumed that Indian civilization cannot have commenced earlier than 2000 B. C. Astronomical evidence has already shattered this view, for in the Vedas we find astronomical observations accurately described

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

which could not have been taken earlier than 30,000 years back. Archæology has now come to the aid of Astronomy. The wonder cities of Sindh which have been recently unearthed and where the work of excavation is still going on go to prove that at least 5000 years ago India possessed a mature and developed civilization, the beginnings of which appear to have been lost in the mists of incredible antiquity.

A special correspondent of the *Times of India* writing from Mohenjo Daro under date February 20 gives interesting details of the new finds. Speaking of the ancient walls he says:—

"Standing at that first site, we glance around, and our attention is drawn to a second feature of the work, namely, the massiveness of the brickwork in the ancient walls. All the bricks are exceptionally well-made of baked clay and are very well preserved. On looking closer at one of the excavated walls we see that underneath it is a span of anything up to five feet of " kutcha " brick foundation, which in its turn is laid on a basis of mixed debris of brick and earth, beneath which again comes another solid wall of good brick. That is as far as the archæologists have gone at the moment, but we are told that similar layers of different walls will probably be found down to a depth of some thirty or forty feet below the twenty feet already excavated from the surface, a suggestion which lays itself open to many interesting surmisings, such as the possibility of one town having been constructed upon the ruins of another which in its turn had reared its head over the ruins of a still older town belonging to, perhaps, an earlier civilisation."

This is wonderful indeed, but much more wonderful than this is the drainage system. Says the writer:—

"But we must hurry on, and so we are led down a narrow lane between two blocks of houses the rooms of which are gradually becoming visible as the debris is removed. Down

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

the centre of the lane there runs a covered ridge, which is revealed to us as a sloping drain, lined in some cases with lime mortar, and into which there flow drains, also covered with brick, from every house that skirts the passage-way. Tracing this drain along, we find that it runs into a larger drain at a turn in the lane, a sufficient drop at the bend being clearly visible to render a regular flow possible. This excellent system of drainage, is, we observe, laid on to all the buildings, both large and small, and is discernible even in the narrowest lanes, whilst if we step inside one of the houses we find that the drain leads out from a bathroom with a paved floor situated close to the family well which is in the corner of the room. In one instance, in fact there is a bricked-in series of earthenware pipes, apparently leading down from an upper storey, noticeable in one corner of the large room, and passing under the floor to the drain in the outside lane. *This intricate and scientific system of draining is the third feature of our tour through this dead and silent city of the past.*"

Here are details of the valuables found in the houses of this sleeping city :—

"As we proceed, our guide at each batch of rooms tells us that in such and such a place a silver vase full of gold and silver jewellery was discovered underneath the floor ; that in another spot a burial urn was unearthed ; that elsewhere important seals were dug up ; that in another room a series of lovely pottery vases was found ; and that in that doorway a broken statuette was laid bare to see light of the twentieth century after its sleep of nigh five thousand years. We are even shown a room wherein fourteen skeletons were exposed, whilst to corroborate the story we are taken shortly afterwards down a narrow little lane and shown three skeletons, the earth having been carefully and laboriously scraped away from every little bone so that it stood out in relief, a task which took several days. Room after room in these neat little houses, each with its spacious and simple courtyard and

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

each with its unrevealed romance, is passed ; and in almost every one there has been some find made, either in the form of whole or broken pottery or in the shape of toys, beads and varied trinkets. A finely-shaped bust of a bearded man was discovered in one corner the first statuette to be found on the site illustrative, perhaps, of the type of people who once inhabited this buried city, whilst another important discovery announced to us was that of a square piece of silver bearing the unmistakable cuneiform signs of early Babylonia. Copper and bronze pieces have also been picked up here and there, but so far there has been not a single example of iron. A whole menagerie of mud animals is shown to us, and some of the daintiest little porcelain trinkets and pottery vases, whilst at the end of one of the wider streets we notice as we pass a bricked-in dustbin in which several valuable finds were made."

About the antiquity of these buried cities and the far-reaching issues involved in the discovery, the writer makes the following pregnant observations:—

"Nevertheless, we did find out something definite from our tour. Whatever may be the precise age of these remains, there can be no doubt that the latest of them go back to what is known as the chaleolithic period of the third millennium B.C., which makes them at least five thousand years old. That is to say, these excavations are of supreme importance in that they provide us with an entirely new background for our picture of Indian culture, both historic and prehistoric. And the discovery of that background, even in the barest outline, is the task which the excavators in Sind have for the past three months been devoting themselves with unremitting energy under the most trying circumstances and with the most meagre facilities for comfort and convenience, and they will continue to do so for about another month. Then they will pack up and safeguard their hosts of treasures (about which we have scarcely enumerated a tithe in this sketchy survey) and retire to more congenial climes to study what

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

they have exhumed from the bosom of Sind ; and who knows what momentous announcement they may not make before they start their work again next November ?"

ELDER BROTHERS AND THE THEOSOPHISTS.

The Foundress of the Theosophical Society, Madam Blavatsky, whenever she was floored in argument and could not prove her case in regard to Occcult phenomena, fell back upon the unproved and the improvable contention that what she taught she had got from the Mahatmas who were living in Thibet and with whom she was constantly in communication. Thibet had not, then, been explored and it was as impossible for the great Russian wizardess's critics to disprove her statement as it was for her to prove it. Offers were made to various persons to become intermediaries and they were confidently assured that messages from the adepts or Mahatmas would be found and all that they had to do was to publish them. Madam held, however, that the Mahatmas were men. We take the following from the draft of an article in H. P. B's handwriting which has been printed in the January number of the '*Theosophist*':—

"We know of *no* "*race* of beings" styled the adepts or Mahatmas. *We know only of mortal men, as we are ourselves who, though born in the same way as we are born and subject to death in the end, in common with all humanity of one fifth race—have nevertheless by self-restraint, purity of life, and steadiness of purpose become adepts. These we know and no others*.....I am one of those, who have seen them, lived near them, and have as much proof of the existence of these revered Masters as I have of those of Mr. Loyd and his Guru Mrs. Kingsford" ....."and so many others who have been blessed for a longer or shorter time with the Master's presence, in their own living bodies.

It would have been interesting to find out how H. P. B. travelled to Thibet, who gave her the passport—

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

whether it was conveyed to her by occult methods or optical illusions were created by volitional pressure—and presuming that she did reach Thibet, in what language conversation was carried on between the Mahatmas and herself, since she did not understand Thibetan and the adepts had not learnt English, French or Russian or was it the Mahatmas, who came over to India. In that case there could have been no difficulty in arranging for their *darsana* either in the Albert Hall London or the Town Hall Calcutta. Why was not this done? Perhaps these mysteries feed the flame of faith in persons whose mental pabulum is mysticism and who cannot mystify others unless they go through the process of mystification themselves. All that was in H. P. B's time when Thibet was unexplored Now that land of mysteries has become comparatively more accessible and all such statements are capable of verification, we are told that the Mahatmas are not mortals—they are superhuman. In the January number of the *Theosophist* appears what purports to be, "A message to the members of the Theosophical Society from an Elder Brother."

In that message we are told:—

"It is the Law that our Blessed Lord comes among you, be His welcome what it may, though even He may not outstay His welcome. And only at long intervals, so far has He been able to bestow upon you the priceless benedictions of His immediate presence in your midst. *We* have to wait. So be it. Yet, if His welcome lasts perchance grows, He may dwell long with you, and the doors thus be flung wide open between our world and yours, and between other worlds and yours, that they may become one World, Ourselves restored to our natural place among our younger comrades, and Devas and mankind be once more together in happy comradeship.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Although the passage is hard to beat in point of ambiguity, dubious wording, obscure verbiage, mystifying circumlocution, contankerous paraphrases, yet if plain English words are not to be perverted from their normal sense and clear meaning, the implication is unmistakable that the Mahatmas are not mortal but immortal, that they do not live in Thibet for that would be living in our midst, that their world is different from ours and that at one time they lived among men but at a subsequent period withdrew themselves or were withdrawn. It is also suggested that when the Lord of the Devas is with men, He ceases to be in physical communication with His brethren. It is not clear how, on the hypothesis that all souls have lasted from eternity and will go on for ever, can any of them be styled younger. Again, the pertinent question can be raised in what language was this communication written and on what sort of paper. Could not a facsimile of the original communication in the handwriting of the Elder Brother be prepared and cinematographed? Is the message printed in the *Theosophist* a verbatim copy of the original or a translation, ? If it is a translation who is responsible for it and what are his or her qualifications for the task. Everybody knows that Dr. Besant has only a nodding acquaintance with Sanskrit and does not know a word of Thibetan.

The elder brother is represented as having paid the following glowing tribute to Mrs Besant:—

"We lend to you again for further inspiration and wise leadership your valiant President, our consecrated representative in the outer world, our cherished dearly loved brother. For many years she will remain among you and she will guide you—if you will—along the pathway we have chosen for our society."

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

What is the precise meaning of this lending of the P.T. S.? Is she a lent officer deputed to work in the sub-luminary universe for a time and Mahatmatise the world just as pioneers of occidental civilization go to the orient to civilize and westernise "savages"? If so why did she not begin her beneficent work at once instead of becoming a disciple of Bradlaugh who laughed all mysticism to scorn and believed only in what perceptional experience taught him. Must a Deva or a Devi forget himself or herself as soon as he or she plants his or her feet on *terra firma* and pass through labyrinths and mazes of scepticism and free thought before he or she recalls to mind his or her message and his or her mission. If that is the inscrutable Law, will the Lord of the Devas also, before He finds himself, lose himself and will He find himself found out by worthy disciples before he is called back to himself. These are a few puzzling questions which suggest themselves to us? One question more and we have done so far as this note is concerned. Why is Dr. Besant called a brother and not a sister? Has the charming sex not the same rights as the sterner sex even among the Devas? Is womanhood a mark of inferiority even there? Must a leader of men possess a masculine soul even though she has a feminine body? Or is the word "brother" a mistranslation? In that case what guarantee is there that the rest of the message has been correctly rendered into English? Will Dr. Besant Mr. Jinrajdas or some other Occultist throw some light on these questions and endeavour to illumine souls, which like ours, are darkened with the superstition of logic and benighted with the folly of common sense? Of course it goes without saying that so long as logic and common sense control even partially the intellects and hearts of educated men, such hocus pocus and balderdash will not be

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

swallowed except by disciples who have pledged their reflective faculty with the P. T. S. and refuse to claim redemption thereof. Blessed are devoted disciples that will not see for theirs is the kingdom of blind faith, alluring illusions, delicious hallucinations and luscious make-believes. Blessed are those who will not question Besantine Infallibility, for they will mercifully be spared the tortures of reasoning, the rigors of raciocinative logic, the agonies of doubt and the throes of the travail of the spirit. They have been generated, but will not be regenerated. They have the experience of being born once, and do not need to face the worries of a second birth and become twice-born. The Besantine Gospel brings contentment even though it be tantamount to intellectual inertia. It brings peace of mind even though it be the peace of *Tamas* not that of *Sattava*—that is the peace of mind of those who have never known the purgatory of doubts and therefore felt no craving for the paradise of reasoned conviction not that of inquiring minds that will not lull doubts to sleep but face them and silence them after an open combat. So long as there are people who will court self-delusion, the Besantine creed will not languish for want of supporters.

THE BENGAL DETENUES.

The entire country is agog with commotion and seething with suppressed indignation because some of the Bengal Officials, actuated by a spirit of melancholy meanness, have refused to defray the cost of certain religious ceremonies, which the detenus felt impelled by their conscience to perform, and thus driven those valiant patriots to a hunger strike.

The Legislative Assembly has passed a vote of censure upon the government and the last day of Feb-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ruary was observed as a day of fasting and prayer throughout Bengal. It is cowardly enough to detain respectable persons in custody without trial in the face of challenges openly flung in the face, but it is positively scandalous and disgraceful to refuse them, in their enforced incarceration the consolations of religion. You torture the body of law-abiding fellow-citizens and loyal British subjects merely because you cannot meet propaganda by propaganda and when you find that you cannot thus break their resolve and compel them to kneel before you, you stand between them and their God and thus inflict subtle pain upon them. We hope that the conscience of the Christian Anglo-India and Christian England will have a rude awakening and will compel those responsible for this outrage to reverse the unchristian act of which they have been guilty. If this is not done, India will have to seek means to vindicate the right of her brave leaders to worship God in their own way—even when they are clapped in gaols for no fault except that of loving the motherland too well.

SOME HOME TRUTHS.

It is interesting to note that those who sponsered the present unnatural system of education, which effectively smothers indigenous culture without bringing about an assimilation and absorption of foreign sources of inspiration, damned it with faint praise and looked forward gleefully to the day when it would no longer be necessary to continue it. We quote below paragraph 29 from Macaulay's Minutes :—

" We must at present do our best to form a class who may be interpreters between us and the millions whom we govern—a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect. To that class

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population."

Macaulay's initial mistake lay in this that he expected denationalised people—foreign in tastes, in opinions, in morals and in intellect—to take pains to build up national literature. Those that were to be taught to cultivate a studied contempt for the intellectual and spiritual heritage of their race could never think it worth their while to devote themselves to the vernacularisation of scientific learning. Moreover it was impossible for persons taught through a foreign medium to perfectly assimilate what they had learnt and for persons not taught their own vernacular and classical language thoroughly to acquire the inclination or the capacity to build up literature in their mother tongue. The result is that the day anticipated by Macaulay has not yet dawned. Alexander Duff shared Macaulay's sentiment for in 1833 he made the following statement .—

The sentiment expressed here fits in with Rev.Duff's statement made in 1833. "I saw clearly and expressed myself strong to the effect that ultimately, in a generation or two, the Bengalee, by improvement might become the fitting medium of European knowledge. But at that time it was but a poor language like English before Chaucer, and had in it, neither by translation nor original composition no works embodying any subjects of study beyond the merest elements."

In the First Annual Report of the Committee of Education we note :—

"We conceive the formation of a vernacular literature to be the ultimate object to which all our efforts must be directed."

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Again we find it clearly stated in Wood' despatch (1864) :—

" It is neither our aim nor desire to substitute the English language for the vernacular dialects of the country..... any aquaintance with improved European knowledge which is to be communicated to the great mass of the people can only be conveyed to them through one or other of these vernacular languages. "

But the avowed intentions of the Government have not materialized and the chief reason is that the new class of brown Englishmen created by Macaulay's system have out-Macaulayed Macaulay himself in their contempt for the civilization and traditions of their land, They are ashamed of their ancestory and would rather be imitation Europeans than genuine Indians. Many of them could send their infant children to Convent schools so that they may unlearn even that much of the mother-tongue which they had been taught to lisp while sucking at the breast of their mothers. We know fathers who are proud of the fact that their infant sons and daughters cannot utter one consecutive sentence in their mother-tongue but can sustain a conversation in English taught by the English Governess or picked up at the Convent School. They could see their children speaking English with the English accent as if to the manner born. Such sorry specimens of mongrel nationality—men and women who will have ceased to be Indians and whom the English would at least regard as being caricatures of their distinctive culture—are in the course of creation. How can such persons who can have in them no natural incentives for the service of the mother-land and in whose hearts the flame of patriotism can never burn,—for you cannot be expected to love that for which you have no respect—be expected to lead ill-starred India

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

to its appointed destiny. There can, therefore, be no freedom for Indians so long as her rising generations are not rescued from the asphyxiating atmosphere generated in Government Schools and Colleges by a system of education subversive of all national self-respect, destructive of all springs of inspiration and suppressive of all that is conducive to patriotic fervour. Maharshi Dayananda, the founder of the Arya Samaj, was the first great man to scent this danger to the growth of healthy nationalism and to recognise that so long as the youth of India were not taught in national seminaries giving the foremost place to the study and conservation of national culture and at the same time Indianising all that is best in occidental thought the bondage of India cannot cease for intellectual slavery is always the chief prop of political servitude. The Gurukula at Kangri Hardwar was started 24 years ago to carry into effect Rishi Dayanand's Scheme of Indian National Education. It has had a brilliant career and has sent into the world graduates who are building a glorious literature in Hindi and are withal serving the motherland in various other ways. The Ganges flood swept away the University buildings and the institution is consequently badly in need of funds.

Its anniversary comes off in the first week of April. We have every hope that men and women who care for the cultural swraj of India—which is a *sine qua non* of political Swaraj—will contribute liberally to the Gurukula funds and assemble in their tens of thousands at Hardwar on the occasion of the Gurukula anniversary.

THE SOUTH AFRICAN IMBROGLIO.

In South Africa the doom of Indian settlers is sealed. A Select Committee has doubtless been appointed, at the

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

instance of the Government of India, to which has been referred the principle as well as the provisions of the obnoxious Bill. But since the Bill is to be rushed through Parliament in April, only the Paddison Deputation is to be permitted to tender evidence, no "agitators' are to be sent from India; this so-called "concession" is a mere eyewash and does not mean much. The South African whites are much too self-centred to listen to arguments based upon natural rights and sanctity of solemn agreements. They know only one natural divinely ordained right and that is the right of the "colourless" people to exploit the "coloured" in the interests of "civilization." The "coloured" people have only one right and that is the right to live as hewers of wood and drawers of water. They have also a duty and it is to suffer all indignities cheerfully and gratefully in return for this right, the exercise of which is contingent upon one condition and that is this that they must be prepared to suffer extinction if the interests of "civilization" require the weeding out of the "unfit" *i. e.* non-European races and the survival of the "fittest" *i. e.* European people. If the South African Indian settlers do not see the logic of this piece of reasoning and are determined to enforce treaty rights, there is only one way to do it and that is to resort to Satyagrah and to make it impossible for the dominant and governing classes in their adopted country to rest in peace, so long as their conceptions of right and wrong are not revised in accordance with eternal verities embedded in the nature of things.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members,..... .....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

Winter is almost over and Spring is approaching. Beautiful blossoms meet the gaze at every turn. The fascinating Kesu flowers are a characteristic feature of the landscape on all sides. Trees so dry and scared till recently are throwing forth fresh leaves. Mornings and evenings are very pleasant. The sun is rather fierce at noon but a mild wind which is constantly blowing moderates its intensity and renders the weather very cool and pleasant. There are occasional showers of rain accompanied by strong windstorms.

EXAMINATIONS.

Annual examinations are taking place. The examination of the candidates for the degree this year is over, the rest will come off in the month of March. The students are busy preparing for their examinations. Candidates for the Adhikari Pariksha have come from Gurukula Indraprastha to Gurukula Kangri where they will prepare till their examination which begins on the 15th of March.

THE GURUKULA ANNIVERSARY.

The next Gurukula Anniversary will take place during Easter Holidays from the 2nd to the 5th April both days inclusive, in the Gurukula gardens at Mayapore

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

near Hardwar Railway Station. Great preparations are being made for the occasion. The programme will be very interesting. Provisions are being made for the comfort and convenience of visitors. Some Dharmshalas in the immediate neighbourhood have been secured for their accommodation. Tents will also be pitched for the same purpose. Those who attend will surely be amply repaid for the expenses and trouble they incur. It is hoped that people—men, women and children will attend in large numbers and make the Anniversary a grand success.

DEPUTATIONS.

Several parties of the members of the staff have gone on deputation to collect subscriptions for the Gurukula. Principal Rama Deva and Professor Deva Raj Sethi have gone to Bombay. Pundit Satyabrat and Pundit Satyaketu will go to several places in the U. P., and the Punjab. Pundit Deva Sharma and Professor Mukh Ram will visit Meerut, Rohtak and other places near Delhi. Dr. Radha Krishna will go to several places in the Punjab, and Pundit Amar Nath Sapru to Lucknow and other places in the U. P. It is to be hoped that the people will make a liberal response and the efforts of these workers will be crowned with success.

BAND IN THE GURUKULA.

Musical instruments requisite for a band have been bought and College students are learning to play upon them. The institution will thus have a band of its own for the anniversary and other festive occasions.

GURUKULA INDRAPRASTHA AND GURUKULA KURUKSHETRA.

The anniversaries of Gurukula Indraprastha and Gurukula Kurukshetra came off in the last week of February.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ADVERTISE AND INCREASE YOUR BUSINESS.

THE ADVERTISER BARODA.

India's Leading Trade & International Publicity Journal,

———:o:———

Published every month. Annual Subscription, Rs. 2 only. Volume One contains about 375 pages of Reading matter in English, Hindi, Gujrati and Marathi and a number of original articles.

Special articles on Arya Samaj from the pen of Rajya Ratna Atma Ramji appear every month.

Specimen Copy Free.—Advertise in it and thus doubly increase your business.

Advertiser Shop.—In it are kept all good saleable articles advertised in THE ADVERTISER BARODA and received for sale by the Manager in exchange for the advertisement charges. No advertisement accepted without receiving the advertised article in advance with advertisement copy.

For rates etc., apply to :—

MESSRS JAIDEVA BROTHERS,

Baroda.

Notice.

Very few copies left, apply at once.

1. अथर्ववेद भाष्य—Atharva Veda with literal translation and purport in Hindi and copious etymological and other notes in Sanskrit, complete in 23 parts including indexes.

Price. Rs. 47-8-0. Postage Rs 4-4-0

2. गोपथ ब्राह्मण भाष्य—Gopatha Brahmana of the Atharva Veda with literal translation and purport in Hindi and various etymological and other notes in Sanskrit, complete with indexes.

Price Rs. 7-4-0. Postage annas 15.

3. हवन मन्त्राः—Selected Mantras of the four Vedas for prayer and Havana with Hindi literal translation and indexes, very useful to children and others for daily prayer.

Price annas 5. Postage anna 1.

Address— P. KHEMKARAN DAS TRIVEDI,

52, Lukerganj, ALLAHABAD.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA